

THE
CHRISTIAN'S
COMPASS:
OR,
The Mariner's
COMPANION:

BEING
A Brief COMPENDIUM
of the *Principles of Religion*, in the
things which are necessary to be known
and practised by all who profess the
Name of CHRIST.

Long since prepared, and now publish-
ed by *John Durant* Preacher of the
Gospel (somtimes in the Navy, and
now) at Christs Church
CANTERBURY.

PSAL. 77. 19. *Thy way is in the Sea, and thy path
in the great waters, and thy footsteps are not known*

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To every Christian (especially e-
very sea-man) The Author wish-
eth a good Voyage, and as an help
therein humbly presents them with
this Card or Compass.

Dear souls,

THere are many years past since these
meditations were first conceived; and
albeit I have once and again had thoughts
of publishing them, yet still I have been
diverted from these thoughts until now.
And now they come abroad almost in the
very same dress in which they were at first.
The notions are the very same, and the
matter throughout is not anything altered,
only I have expunged and blotted out
some more pedantick phrases which some
of the heads were expressed in (according
to my then juvenile fancy:) And I account
the blotting out of them no blot to the
book: Nor the confession thereof any shame
to my selfe. Indeed the enticing words of
mans wisdom would have been a great
blemish to the truths of Christ, which are

ever most powerful and glorious, when
most plainly held forth.

The designe was to spiritualize the ob-
servations of a Sea-voyage unto some
soul-advantage: and my thoughts were
to have held forth the principal (if not the
whole) result of my meditations to the Sea-
men in that ship I was (in the year 1642)
as a farewell to them. But our suddaine
parting after wee came to an ancho in the
Thames, prevented it. Hereupon I resol-
ved some time or other to print it. For I
confess I was loath to conceale the things
which so well pleased mee then, and in-
deed do yet (if I may with humility say
anything of my own pleaseth me) hoping
they may please and profit some others as
well as my selfe.

And (Reader) whoever thou art, I per-
swade my selfe that thy pains in the per-
usal of this will be profitable, in case
thou observ: those directions.

1. Read with a sober minde. Do not
run from any head as soon as thou hast
read it. The things are delivered briefly,
yet comprehensively. A little medita-
tion and serious consideration, will make
every page swell into, yea and exceed a-
sheet

sheet. All who know what belongs to handling Divinity-heads, know that this small Manual might have made a large volume. But the truth is, I did industriously shorten and contract it, that I might put thee (Reader) upon an industrious and diligent enlargement by meditation and consideration.

2. Commit the whole (if, and as much as it may be) unto memory. That thou mayest, if the matter be reduced in a Catechetical way to questions & answers; as readily answer unto, and tell any head in this spiritual Compass, as our Mariners can their Sea-compass. For instance, Suppose one asks you in your heads of knowledge, What is your first point? Answer, It is God who stands for North. And suppose it be asked in your heads of practise, What is the first point of the Compass there? Answer, Never stir, or steer in any course but by light from God. So of the rest. That is my second direction. Labour to be as ready in saying this, as our cabin-boys are brought to be ready in their compass.

3. Endeavor to improve this by imitations; especially in the last heads of me-

ditions. Men at Sea make many observations (and so may men at land likewise) which if they were but so wise and holy as to improve unto some divine meditations, might be very useful for practical and pious application in sundry spiritual cases.

These directions I commend to every one, into whose hand providence shal put this book. But to such as are Mariners I have two other words to add, and let me beseech them to minde and consider them.

1. The great God is arose from his place, and is now upon the waters, to do great things by those whose cry is in the ships. Jehovah hath mighty works to be done upon the mighty waters; and seamen are to be his instruments for the accomplishment of many glorious prophecies.

Therefore,

2. Now let every Mariner look out, and look about him. Happy are they whom God will chuse, and use at all. But more happy are they, who (as the ships of Tarshish) shal come first, (as Isa. 60. 9.) As there is glory in being in Christ first, (unto which Paul alludes, Rom. 16. 7.) So there is a peculiar priviledge in being used by Christ first in any great service,

See-

Seamen therefore, now if ever look after
godliness. God hath chosen the godly
man for himself and service. Wicked
men whom God doth use, may and shall
have large rewards and good wages, but
yet they shall lose their Voyage. Even Ne-
buchadnezzar had his wages for his
service, (as it is Ezek. 29. 18.) Yet alas!
what became of him? O ye gallant Ma-
riners (who are to swim and serve in gal-
lant ships upon a gallant service) strive
to be truly gracious, which will be your
greatest gallantry and glory now, and
to eternity; without which you will ei-
ther be fit for no service (as to God) or for
no reward from him (as to a spirituall
account) what ever your works or worth
may be from, and as to men upon a civill
score. O therefore minde your souls, and
their spiritual concernments in all your
service! and remember that certainly
NOW it's high time to flye from those
Sea-monsters of Swearing, Drunken-
ness, Uncleaness, &c. NOW it's high
time to purge your hearts and hands, and
to go from those abominations, that yee
may be Vessels fitted for the Masters
use, & prepared unto every good work.

But

But I'le speak no more unto you at present; yet I'le sigh out the rest for you in secret. Verily (ye Mariners) you have a great place in my heart. My first publike service in the Gospel of Christ, was on the Sea; I cannot choose therefore but love and pray for Seamen. Let me beseech you therefore to accept of this short hint in love. Now the blessed God (who glorifies his power in mans weakness) glorify himself by blessing this little book with the furtherance of souls in their spiritual Sea-Voyage.

Reader, I am thine

(in the service of thy

soul) for Christs sake

and his Gospels,

John Durant.



The Spiritual Sea-man :

OR,
A Manual for Mariners.

CHAP. I.

The Introduction to the Discourse, setting forth the state of a Christian in this world, to be as of a Ship at Sea.



THE Allegory of a Ship, (as the emblem of our life) as its ancient for its invention, so 'tis approved for its aptnesse, and generally apprehended for its plainness : There are but few that are so slow of conceit, but can easily see , that like as it is with a Ship (laden with some rich treasure) at Sea , in a dark night , without

Card or Compass, not knowing where the *Haven* lieth unto which it would go, nor how to shape or *steer* a *course* unto it; so is it with Mankind since the fall: Our *Body* is our *Ship*, our *Soul* is our *rich lading*, (a Pearl indeed of great price, worth more then all the merchandise of this world) this *world* is the *Sea*; and as we come into it, *naturally*, we want both the knowledge of our *Haven* unto which we ought to bend our *course*; and also the knowledge of that by which we might be directed in it. Indeed *Heaven* is our proper *Haven*, there where Christ now is, (even the *presence of God*) called *Heaven it self*, *Heb. 9. 24.* thither we ought to *steer* our *course*. And the *Word and Spirit* are the onely *Rule* by which we can come to that *spiritual knowledge* where we may be able to *shape our course* straitly and safely thither. But alas! *naturally* we are blind as to both, and our being here is as in a *darke place*. *2 Pet. 1. 19.* All the time of our life being rather a *night of darkness* than a *day of light*. As much therefore as it concerns the *Merchant* to endeavor the
safety

safety of his *Ship*, so much doth it concern us to endeavor the safety of our *soul*; and the way of the one is a fit Embleme of the way of the other, you know that Parable *Mat. 13. 45.* where a Christian under the state, or in the dispensation of the Gospel, is called or likened unto a *Merchant-man*; seeking goodly (or precious) *Pearl*; and well he may; for in many particulars a Christian and a Merchant are parallel; or, a *man at sea*, and a *soul* in the world. As to illustrate this in a word.

First, Let *this world be eyed as a sea*, or a place of waters, indeed well it may be, the waters being no more *unstable* then the world is: there are not more *changes* in the Sea then are in the World, the affairs thereof *rolling up and down* in as great a tossing as the waves of the sea do. *Ebbe and Flood* are not more certain in the *Waters* then they are in the *World*, by the *flux and reflux* of all our worldly affairs; and the same *brinish* taste, the same *salt* gust is in the things of the world, which is in the waters of the Sea. And indeed, per-

sons not used to the Sea are not more *Sea-sick* upon the water then Saints are while in the world. Now are we mounted on high, (as to Heaven) anon we are tumbled down (as to Hell.) Sometimes our way is smooth; at other times rough; by which (*as the passenger at Sea*) we are continually distempered & have constant cause to long to flee this Sea out of this world.

Secondly, *our body may well pass for a ship*, which is (in its passage upon the waters of this world) *passing away as a Ship*, (so *Job's* phrase is:) A great massie Hull. As liable to *leaks* and *bruises* as a ship is. And were it not for trafficke-sake for a time, a wise Christian would as little care for it, as a Land-man doth for a Ship or bark.

Thirdly, therefore *it's not it, viz our body, but our soul, which is our treasure*. *Epietet* us, and many of the more refined Heathens then saw this, (and so spake, when they said *the Body was the Organ* (or vessel) *the Soul was the man and Merchandise*. The empty hull of the Ship without Merchandise, is of more value then the body without the soul.

It's

It's our *soul* and its concernments that are our *precious lading*; & of these it is alone that we are to fear ship-wrack.

Fourthly, Souls have their *Rocks*, their *Sands*, their *Scylla*, their *Carybdis*, their *Syrenes*, &c. endangering them in this world, as much as ships at sea; *sins*, *corruptions*, *temptations*, *prophane companions*, *carnal pleasures*, *earthly-mindedness*, &c. these cause many to drown themselves in perdition, as it is 1 Tim. 6. 9. Indeed it's the misery of the most, that they either are ignorant of, or wholly negligent in the minding of these dangers: They let their Ship run at an adventure, neither considering Sands, or Rocks, &c. But 'tis their madness so to do; it ought to be our wisdom to mind our danger: And all have reason to cry out often in this respect as David did, *Save me O God out of the waters*; or as it is Psal. 69. 1. *For the waters come into my soul*. You see the similitude will run well upon these four feet, (and indeed many more.) But let this suffice to hint it in the general, That all souls are sea-men; and that our

way in the world is as the way of a Ship
in the mighty waters.

CHAP. I I.

*Spiritual Navigation pointed at, and di-
vided according to the division of the
Body of Divinity.*

Surely sith we are *Sea-men*, it's our
duty and wisdom to be skilled in the
Art of *Navigation*. How else shall we
be able to *steer our course aright*, to
shape our way so as to have a happy
voyage.

Q. But, *How shall we learn it?* who
shall teach it us?

A. Certainly *flesh and blood cannot re-
veal this mystery unto us*. Art may make
a *Sea-man*, but it cannot make a *Saint*.
One may be able to carry a Ship round
the world safely as a man, and yet not
know how to steer a few Leagues in his
soul-voyage without miscarrying. Men
may teach us *artificial*, but they cannot
as meer men acquaint us with the myste-
ry of *Spiritual Navigation*. *Humane*
wisdom

wisdom may teach us to carry a Ship to the Indies, but it cannot teach us to steer our course to the Haven of happiness. In this matter (as the wise *Verulam* said) *Transcendunt est è navicularationis*, &c. i.e. we must leave, come out of, yea, deny and depart from the *Bark of Reason*; we must lay aside (at least not trust to) the compass of humane wisdom; And we must to the Sanctuary if ever we will learn this mystèrie. He that would steer a-right to happiness, must have *Jacobs staffe*, *Pauls compass*, the spirits teaching, and that anointing which is from above, otherwise hee'l sink into the deep of the bottomless pit, and never arrive the fair haven in *Emmannels land*. In a word, he must be an artist in the mysteries of the Kingdom. He must be a Divine (for so all Saints are) that can be Pilot to carry a ship, a soul to God. Divinity is the Art of Soul-Navigation. That alone tells us which, and where our Haven is; that acquaints us how to steer a right course thercunto. Now Divinity hath been cut out by the Pen-knife of the Schools into three parts, viz. *Speculative*, *Practical*, and *Affectionate*. Thomas was for the

first, *Scotus* for the second *Hales* for the third. But a sound serious believer must joyn all together. We must *know*, and *do*, and *love*. We must not divide unless we intend to be destroyed. I shall therefore reduce my thoughts to these three heads, *viz.* *Knowledge, Practice, Affection*, and give you *short Rules* (for so the Rules of Art ought to be) in these things to make up the mystery of spiritual soul-navigation.

CHAP. III.

Things necessary to be known by a spiritual Sea-man, according to the points of his compass.

THE first thing which God made was *light*. And the first piece of the new Creation is *knowledge*. That therefore we may begin aright, we'll begin with this, and shew what are the principal things necessary to be known by a spiritual Sea-man.

Now ere I proceed, I will promise this, *That I shall make the Sea-man*

compass as it were the rule and pattern of my discourse (which indeed was the occasional ground of these contemplations.) And answerable to the general points of the compass, I shall hint such things as I conceive necessary to be known and done by a Christian, in order to the steering rightly and safely to the blessed Port or Haven of happiness.

Upon this account I shall lay down *four heads of truth to be known*, according unto the principal points of the compass; and in allusion unto them, I shall make *God my North, Christ my East, Holiness my South*, and *Death my West* points. Now the reason of this my allusion is this; *Jerusalem* hath been generally conceived to be in the midst of the Earth, and therefore some have called it the *Navel* of the World; for as the *Navel* is in the midst of the body, so say they, is *Jerusalem* in the midst of the earth. And hence it was that (especially in Scripture-notion and language) *places have their denomination of situation according as they lay about; or stood with reference unto Jerusalem*. Eying therefore

fore *Jerusalem* as our center. I remember that on the North-side of it was the City of the Great King; on the East the Mount of Olives, on which Christ stood when he came at first to that City (and on which he shall stand when he comes again, *Zach. 14.4.*) On the South-side was Mount Sion, called the Mountain of holiness, *Psal. 87.1.* And on the West-side was Mount Calvary, and the valley of dead mens bones. Upon this account it is I shall make my allusion to the North for God; to the East for Christ; to the South for holiness; and to the West for death. Now there can be no exception against this Allegorical speculation, as to the handling of the things alluded unto, save onely the first is not so clear, viz. that the North should be for God. It's clear enough to any eye, that as to the other three particulars there can be no ground to question their paralleling. But why the North should be put (by way of parallel) for God, may seem not so evident.

To clear that therefore, consider that of *Psal. 48.2.* Beautiful for scituation; the joy of the whole Earth is Mount Sion;

on the sides of the North, the city of the great King. The meaning of which I cannot conceive as some do, viz. that its spake of Mount Sion, as if that were on the North-side of Jerusalem. Our Maps and Geographers shew the contrary, (Mount Sion being on the South) but I take it thus, that on the North-side of Sion was the city of the great King, i.e. Jerusalem, or that part which was called the City, lay North-ward of Sion, as Josephus and others attest; and so when it is said, *The joy of the whole earth is Mount Sion; on the sides of the North the city of the great King,* the meaning is clear, that the North-side of Sion was the city of the great King. Hence I conceive was that speech of the pride of Lucifer, who when he would exalt his throne above the stars of God, adds, he would sit also in the sides of the North (Isa. 14. 13.) i.e. on the side which was accounted Gods; which if it should be understood of the Mount Moriah, as some do, it still holds with our notion of the Norths being eyed as the place of God; for Moriah was on the North-side of Sion, and why may not I harmlessly (at least

least) collect that *God stands for the North*, from that in *Psal. 75. 6.* where promotion is denyed to come from the *East*, or *South*, or *West*; and without mention of the *North*, it's said to come from *God*, as if it were a known motion, *God put for the North*; I will therefore presume, that if I erre in the exactness of my allusion, that yet 'tis pardonable; and therefore I'll proceed hereupon as I said, to put *North* for *God*, *East* for *Christ*, *South* for *Holinesse*, and *West* for *Death*.

A Jove principium. Let's begin therefore as *Mariners* do, with our *North-point*, i.e. with *God*, surely we shall not make a prosperous voyage without him, sith he is the first to be known And being well skilled in this point, we shall presume, and may expect *fair weather* will come out of this *North* (*as the phrase is, Job. 37. 22.*) to make us happy in our spiritual sailing. Concerning *God* therefore, I shall lay down these particulars as necessary to be known, which I shall not expatiate upon, only clearly and distinctly mention.

1. We must know *that God is*, Heb. 11.6. we must beware of saying with the fool, *there is no God* Creation, Providence, even rain and fruitful seasons are *his witnesses*. A. 14. 17. not to mention those grand and undeniable testimonies of *scriptures and conscience*. But this is the first; set it in your hearts *that there is a God*; and however Heathens speak of many, yet to us Christians there is but *one God*. 1 Cor 8. 5, 6.

2. We must know *that this God is the chiefest good*. It's onely himself and the light of his countenance which can make us happy, *Psal: 4. 6, 7*. Blessed are they that see, *i. e.* that enjoy him, *Mat. 5. 8*. *Mat. 18. 10*. Now this is a principle necessary to be known, *viz.* *That God is that supreme good in the enjoyment of whom all true happinesse lyes*. All our love and labour to, and for God, depends upon this principle; and the knowledge and belief hereof is of absolute necessity to make us happy.

3. (*Life eternal lying in God, and he being incomprehensible and unconceivable in essence, as being a spirit*) We must know our best way to eye him is in his
attri-

attributes (*Exod.* 34. 5, 6, 7.) and *works* (*as Rom.* 1. 20.) Especially in his *Son*, (*as 2 Cor.* 4. 6.) Read these Scriptures, & remember them. Gods Names declare his Nature; his works intimate his being; but his Son is the brightness of his glory, and the express image of his person.

4. We must know that *as God is a spirit*, so our onely and chiefest way of knowing, enjoying, serving and walking with him, is *in the spirit* likewise, *Joh.* 4. 24. As God is, so he ought to be known and served. And he being a spirit, he is only in a saving way known by the light of his own spirit, and served in the simplicity and strength of our spirits. These four things are the least that we can know in order to happiness concerning God.

Concerning our next Cardinal point, *viz. Christ* (who is our *star* in the east) I will name no more points in number concerning him neither, but four.

1. *Christ is the first and clearest light, the true Sun which ariseth upon the world, by which all are enlightened, Joh.* 1. 9. He is our *Sun of Righteousness*, and till he arise,

rise, there is no healing for us, *Mal. 3.*
 2. He is that *Light* which alone makes day, as the Sun in the East doth, *Luke*
1. 78, 79. The whole world lyes in a *Night* of dismal, damnable darkness, until Christ as the *Day-spring* from on high visite it, to give light to them that sit in darkness.

2. God alone is in him reconciling himself to the world, *2 Cor. 5. 19.* We can never be reconciled, justified, adopted, &c. but in and by Jesus Christ; and he is made all to us in these grand soul-saving matters, *1 Cor. 1:30.* Christ is the *Way* as well as the *Truth*; the way of God to us, as well as the light of God upon us; no man cometh to the Father but by him, as it is *Joh. 14. 6.*

3. Jesus Christ is onely made ours by the union and in-dwelling of himself in us through the spirit. It's the spirit alone who can annoint our eyes to see and behold this Sun, *1 Cor. 2. 9, 10, &c.* It's the spirit who uniteth us to Christ, *1 Cor. 6. 17.* It's the spirit who doth fit us for, and bring us to Jesus Christ, *Iob. 16. 8, 9, &c.* Where God intends to bring any to himself in his son, he there giveth

veth the *Holy Ghost*; none can call *Jesus* Lord but by the spirit, 1 Cor. 12. 3. How then can any come by him and be one in *Christs* body, but by the same spirit, 1 Cor. 12. 13.

4. *The way of the spirit uniting us to Christ, is by an act of power on his part; and by an act of faith on our part.* The spirit uses no other grace either to fasten Christ on us, or us to Christ, but Faith. Believing is the *all*, and the *onely* means of having Christ. Other things may predispose, but faith alone takes hold of, and intitles us to Christ. Other graces will follow, but not as things joyning us to Christ, but as fruits of our being united unto *Jesus Christ*, *Ioh. 3. 16. last. & 5. 29. Eph. 3. 17. Ioh. 1. 12, 13.* with others.

As Christ is the *onely foundation*, so these things are *fundamentally necessary* to be known of him.

Now concerning our next point, *viz. holiness*, which is our *South*, I would fain possess my self and others with these four principles about it.

1. *That whoever is in Christ, is a new creature*, 2 Cor. 5. 17. which new creature

ture is renewed in holiness, Eph 4.24: Although Christ in free-grace takes sinners when sinners, yet he leaves them not so, but makes them Saints or sanctified ones, 1 Cor. 6.11. This know, Though the unholyest soul may have Christ, yet none but the holy soul can onely say, I have Christ, though Christ did not condemn or cast off that great sinner, Ioh. 8.3. yet hee cautions her against sinne, ver. 11.

2: Holiness is the souls highest lustre, its the Sun in the South, at the highest: The holy soul is in the right and full aspect of God, as South is towards the North: God is (and surely we are when we are holy) glorious to holiness, Exod. 15:11: When we come to perfection in holiness, then is our Sun at the height in us, and in order unto this we are to improve the promises, 2 Cor:7:1:

3: Holiness is Christ filling the soul: As the Sun which passeth from East to South is highest in the South; so Jesus Christ is at his highest in the heart when the heart is most holy: A soul in the height of holiness, hath Christ in the height in him:

4. *This holiness is that which is directly opposite to sin: as the clearest light is to the greatest darkness, so is holiness to sin. Sin eclipses holiness, and holiness scatters sin. Holy and undefiled are all one in Scripture; they are all parallel expressions of one and the same thing, H. b. 7: 26: Phil. 2. 15. 2 Pet. 3. 11, 14* Our last principal point is the *West*; that is, our *night-point*, our *death-principle*. And certainly it's necessary for us to know something of death: *Moses* propounded the thought and sight of death to Israel, as well as life: Now with reference to *death* take four principles.

1: *Death is certain*: There is none that liveth and shall not see death: It's the certain wages of *sin*: men do but deceive themselves when they put off the thoughts of death from themselves, for all must dye: The *Sun* of our life will set in death: When our dayes come about to this *Western-point*, it will be night, *Heb 9: 27: Psal. 49. 7, 9*:

2. *If we dye in our sins out of Christ, we are undone for ever, Joh. 8: 24*: Miserable are the wisest, the richest, the greatest of men, who cannot dye with Christ in their

their arms: As to dye in Christ is gain; so out of Christ it's loss; yea the greatest loss, 1 hil. 1:21:

3: *Death is but the souls, or rather the bodies night*: The setting-Sun will rise again. It's our *benighting* to dye; but it's not our *annihilating*: All, even the worst shall rise again, and be brought to appear before Jesus Christ: As the Sun which sets in the *West*, shall rise in the *East*; So they that go hence by death, shall rise by Christ, 1 Cor:15: Apoc. 20:12:

4. *After death comes judgement*: Men that dye shall arise to be judged either for life or death the second time. Good men shall arise to life, wicked men to death, Heb: 9:27: Matth. 25: Do not slight this truth; for it's a *principle* in Religion, Heb. 6:2:

These are things all of them very necessary to be known: As necessary as the *four points in the compass*, so necessary are these four heads, and the particulars under them to be known.

I shall not passe from this without an addition of some other things from the connexion of these points in our Christian Compass.

1. *From the North-point we pass to the East.* God passeth forth to the world by Christ. He comes only down to us by his Son. No man cometh to God but by him; *Joh. 14:6*: And as soon as we have thought of God, it becomes us to passe on in our thoughts to Christ: For God out of Christ is no lightsome nor chearing thought: God out of Christ is a consuming fire.

2. *From East we proceed to South*: And indeed, as Christ cometh into, and advances upon the soul, so holinesse appears, even as the Sun doth as it riseth Southward: Christs passage in the soul is in the Southern line of holinesse.

3. *From South we come to West*: Even the most Southern sanctified Saints that are, must pass on to death: Holiness fits for, but frees not from death. The warmth of Southern heat (i.e. holinesse) will enable us to bear the cold of death the better; but yet dye we must, our holiness will not keep us from it: To the West we must; there the Grave and night of death waits for us all; there our Sun must set, and our dayes end.

4. *From*

4. *From the West we come to the North again; and indeed so it is: When we dye we return to God; the spirit of every one returns to God, Eccles: 12. 7. onely some go to him as a Judge, others as to a Father.*

Having looked upon the points of our Compass in their ordinary connexion, consider it again in its opposition; and remembring still our North point is God; our East Christ; our South holiness, and our West death then consider and remember these things as worthy our noting and knowing.

1. *God and holiness are things not to be severed. God looks not on any thing in a direct line of approbation, but upon holiness. Holiness brings the soul into a right light of aspect and communion with God.*

2. *Even Christ himself, as coming into the world for us, must dye: As the Sun which rises in the East, must set in the West. And indeed, that Christ whose rising star was first seen in the East of Jerusalem, Did set upon the West, when he dyed upon the cross on Calvary, which was on the West of the holy City.*

The 'first of these things noted and known, will teach us to labour and to press after holiness; to perfect it in the fear and love of God; for without it none shall see God.

The second of these remembered will sweeten death unto us; for why should we fear to follow Christ? Sith he hath tasted of death before us, and for us, why should we be so loath to dye?

To help your eye, and thereby to fix these things the better, look upon the following Compass as an Epitome of this part of our discourse.





CHAP. IV.

*The things or duties necessary to be done
 by Christians, reduced to as many pra-
 ctical Rules as there are points in the
 Compass.*

LET us pass now from the *specula-
 tive* part of our Christian Com-
 pass (in which we have seen the

grand principles which are necessary to be known) unto the *practical* part thereof, and see what are the *duties*, or the things which he ought to *do* in order to the arrival to our happiness. And here I shall keep me to my Compass, and mention as many points for practise as there are noted in our Compass, which are thirty two, and for a help to memory, I shall begin each point with the initial known Letters on the points of our Compass.

Our first point is North, which is thus cut out into its eight points,
N. I. Never stir or steer any course but by light from God. Let the Scriptures which are Gods word, be thy *North-Star*. This is the original cause of all our misery and miscarriage, that we make not Gods commandments our Compass: *Thy word is a Lamp unto my feet, and a light unto my pathes,* (said David) *Psal. 119 105.* To the Law, and to the Testimony, saith Christ by the Prophet *Isa. 8. 16.* They are the Scriptures which can make us *wise unto salvation.* I do no more wonder to see men split on the Rocks of error, or sunk in the Sands

sands of sin, who cast off or neglect the Scriptures, then I do to see a man make shipwrack who wants, or useth not his Compass. This is the great device of Satan (who strives to shipwrack our souls) in these dayes, to make poor creatures dispute, deny, and depart from the Scriptures. The North Star is not so useful and necessary to the Marriner, as the written word of God unto a Christian: And he who upon pretence of the *Word within*, doth lay aside the *word without*, is as a mad Pilot that throws away the *compass*, that he may steer by his *conjecture*.

2. *Never enter upon any design but such as tends N. & by E. towards Christ.* Let Christ be the rising-Sun which thy soul doth alwayes *worship*. While other men run from *West* to *East* to gain riches, do thou *lance* forth in no *bottom*, or business which will not further thee in thy knowledge and enoyment of Christ. Christ is next to God, and the word of God principally and primarily points at him; *to him gave all the Prophets witness*, Act. 10. 43. He that labours for other

ther things, neglecting Christ, is like a Merchant that goeth to the Indies to fetch Pebbles; and in the mean time forgets the pearl of great price; or like one that digs for dirt, and neglects Gold; since 'tis Christ alone who is a precious pearl, and the tried Gold, which can enrich our souls.

3. Note nothing enviously
N.N.E. wch thrives without God; indeed nothing can thrive truly without God, though sometimes the wicked (who want him) do seem to prosper. Indeed 'tis a great remora or hinderance to a spiritual Sea-man, to a poor afflicted Saint, to see the prosperity of the wicked; especially while he is under adversity, that it should be so fair weather with the ungodly, while it's so foul with the godly, hath often perplexed many. It made the Psalmist once think his Voyage Heaven-ward was in vain, Psal. 73. 12, 13. but remember not to envy, because of the prosperity of the wicked, Psal. 37. They make a poor voyage that sail with never so fair a wind, or never so smooth a sea, and yet traffick for nothing but sand or pebbles. He that trades with Jewels, need not envy such at all: Though he have

have foul weather, and rough seas, yet his Traffick will make amends for all. Many miscarry for not eying this point of the Compass; therefore minde it, Note nothing enviously which thrives, or seems to prosper, without God.

4. Never Enter upon N.E. & by N. Not warrantable courses, to procure any the most prized or conceited advantages. Many a soul is cast away, and sunk into eternal perdition, by venturing upon unlawful and not-warrantable designs, to advance or enrich it self, 1 Tim. 6. 9, 10. What got Achan by his wedge of Gold? Josh. 7. What got Gehazi by the talent of silver, and changes of raiments? 2 Kings 5. Nay, what shall it profit a man to get all the world, and lose his soul? Any thing got in, or by a non-warranted way, may and will undo the soul, though it may please or profit the body.

5. Now Entertain the sacred commands of God, if hereafter N. E. thou expect the soveraign consolations of God. Many are willing to have comfort, who care not for command. My hands will I lift up to thy commandment,

ments, which I have loved: And I will meditate in thy Statutes, Psal. 119. 48. Many a soul is ready to lift up his hand to take a comfort, w^{ch} wil not stretch it forth, or lift it up to take a command. But in vain shall you cry for, or expect Gods comforts in a storm, if you neglect his commands in a calm. You who swear and drink, and drab ashore, or in a calm, how can you expect God should hear you in a tempest? Meditate upon that place, Prov. 1. 24, 25, 26. He that transgresseth on Land the Lords commands, cannot expect at Sea either a calm or comfort; Jonah's sin at Land, made a storm at Sea, Jonah 1. 3, 12.

*6. Never esteem Ægypt's N.E & by E. treasures so much, as for love of them to forsake the people of God. It was the praise of Moses, that he chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season. And he esteemed the godly's reproaches greater riches then Ægypt's Treasures; as it is in that place, Heb. 11. 26. In this imitate Moses, rather to chuse to suffer persecution, disgrace, &c. with the godly, then
to*

to enjoy the pleasures of sin, or to live at ease with the wicked. Better is it to go, though a very *boistrous voyage*, in a *poor Vessel*, with *men*, then to lye upon the shore, though in a *brave Country*, with *wild Beasts*. Better to go to *Heaven* through many *Tempests*, and with much hardship and fear, then to swim to hel with full sails, and a fair *gale* of pleasures and honors.

7. *Erre Not Especially in soul-* E.N.E. *affairs.* Jam. 1. 16. Errors in corporal affairs are not so dangerous as in soul-affairs. That soul which *errs in faith, in love, in holiness, &c.* makes the worst of *shipwracks*; remember those *floating marks* (which are set as so many *boyes* o're dangerous Sands) I mean *Hymeneus, Alexander, and Philetus*, 1 Tim. 1. 19, 20. & 2 Tim. 2. 18. *Erroneous persons are but bad Pilots*; and he that *errs* in the matters of his soul, will make but a hard Voyage, though at last his Ship come into the Haven safe, their salvation will be as through fire, 1 Cor. 3. 15.

8. *Eschew Nothing but* E. & by N. *sin.* He that will ever do

good

good upon a *soul-voyage*, must fear nothing but sin, 1 Pet 3. 11. Job was a good *steersman* who *eschewed* nothing but what was evil, Job 1. 7, 8 He did not fear a *great multitude*, neither did the contempt of families terrifie him, Job 31. 34. Men that will be *spiritual Sailors*, must fear no wind or weather, sin only, *sin* (and that because it provokes God) is to be feared. It's not a *whistling Mast*, not a *ratling Pump*; not a *Lee-shore*; not a *sinking or leaky ship*, (which are the great evils deprecated and prayed against in the *Sea-mans verbal Letany*) It's not, I say, any, or all of this that can hurt or hazard our eternal spiritual traffique; It is nothing but *sin* which alone can hazard our soul. He that fears and flies from sin, shall never need fear to sink or miscarry: He that is freed from sin, will save his *Merchandize* though he should lose his *Vessel*: His *soul* wil come safe to shore, though his body should sink at Sea.

CHAP. V.

The second sort of duties, being the second quarter of the practical Compass.

WE have passed through the first quarter of our Compass, and all the Rules in it are *negative*. When therefore you come upon the breaking of those rules or cautions, or *near* to transgress any of them, think you heard Christ saying, *Beware, come not near*. I shall now proceed unto our next quarter, our *Eastern*, and *herein* also give forth eight points, beginning each with the cardinal Letters.

1. *Establish thy heart with E. grace*, Heb. 13. 9. *It's grace which is our best ballast*. Opinions, Notions, Expressions, Gifts, &c. all these, none of these can establish us. This makes many to be as *boats tossed up and down with every wind of Doctrine*, because they are not established with grace. The heart which is *serious* and established with Grace, is like a *ship well ballanced*
at

at Sea, it makes *fair weather* (as we say) *with any wind*. How many tossing, tumbling, rowling, unsteady souls do we see in this tempestuous age, *moved with every wind*, and almost *over-set with every wave*, for want of being solidly and groundedly established with Grace? Mind this therefore as a principal point of your Compass, *viz. Establishment*, and that of the heart (not of the head) with *grace*. The most gracious souls are the best Sailors

2. *Eye Sanctity in every E. & by S. action*. Let this be thy great study, to be *holy in all manner of conversation*, 1 Pet. I. 15: While others talk of a *saving Voyage*, talk thou of a *sacred*: Let every piece and part of the *tackling* which is about thy Ship be sacred. Why should not our Ropes and Sails have on them as well *holinesse to the Lord*, as the *Bridles or Bells of the Horses* spoke of in Zach. 14 20 If you know whither you are sailing, (*viz. for happiness*) you cannot forget holiness. You are sailing for the *Holy Land*; and what should you eye but *holiness*? The *white cliffs of Sanctity and holinesse*, lye along

along the *Coast* of the Country where unto you are sailing. Eye therefore that w^h te, and when you see the dark cliffs of sin, say, This is not the shore that I sail unto.

3. Ever Strive Earnestly to E.S.E. live under, and to improve the means of Grace. Where Paul doth plant, and Apollo water; where the word of God is preached in season, and out of season; where the Scriptures of truth are clearly opened, and rightly divided, there love to live and be. If thou canst not be on shore where preaching is, labor to procure preaching with thee at Sea. Verily in our Christian Ship, and for our spiritual Sea-affairs, godly spiritual preachers are the best and most needful Pilots.

4. Suffer Every Evil of S.E.& by B. punishment or sorrow, rather then leave the wayes of Christ and Grace. As you should rather choose sufferings then not to enter upon Christs wayes; so you must resolve to endure, that is, to continue under any evil of punishment from men for owning, rather then to sinne against CHRIST in forsaking of
D him

him and his wayes. Account no storm or tempest too sore or troublesome to undergo, that thou mayest passe on in thy Voyage to Christ. *Sea-men must not fear storms, nor shrink back for foul weather.* Nor must Christians fear persecutions. Sometimes troubles are like strong gales of wind, which drive the ship of the soul the faster to its port, and keep it steadier in its way and passage.

5. *Sigh Earnestly for more enjoyments of Christ.* Rest not in a little, but pant after a great deal of Jesus Christ. *Though a little of Christ be very sweet, yet we should not count it sufficient.* Out of his fulness still strive for a supply, even till thou hast grace for grace, i.e. Every grace of Christ in thee, answerable to what it is in him. *As little of the creature, and as much of Christ as may be.*

6. *Seek Evermore for some evidences of Christ in you, the hope of glory.* Let S.E. & by S. it not content thee to make out after Christ; but strive to be sure thou hast attained unto him. Many never come

to good and grounded hope: few come to
*sure earnest*s of Christ's in-being in them.
 But look thou to see Christ dwelling in
 thy heart by faith; Christ evidencing his
 abode in thy soul by the evidence of his
 spirit. Be not, if it be possible, alwaies
 at a venture, or peradventure for Christ,
 but go to the *assuring-office*, to make
 sure that Christ is in thee of a truth.
 Though to go to the *Assurance-Office*
 for a *Venture at Sea*, is accounted by
 some an underly way of *Merchandize*,
 yet it's a good way, and very noble in
 Christianity. Indeed they are the no-
 blest *spiritual Merchants* that are most
 and deepest in assurance. The clearer
 our assurance is, the more comfortable
 our voyage will be.

7. *Still Set Eternity before you S.S.E.*
in regard of enjoying of Jesus Christ. To
 be ever with the Lord, let that still sound
 in thy ears, and be in thy eyes. Entreat
 Christ not to tarry with thee a few
dayes, but covet to have him with thee
alwayes, even all thy *voyage* on earth,
 and at thy *Port* at death. Let Christ be
 in thy eye both in life and death; Or
 if thou canst not be so happy as to have

his *sensible presence* all the voyage in the time of life; Be sure thou make it thy desire and design to have him for ever after death. If Christ will have you put out to Sea, (as his disciples) and tell you hee'l come a^{fter}; Intreat him not to sail in that; thouth you have not his visible presence now, yet desire of him to vouchsafe to you hereafter, to be alwayes with him *where he is*, as John 17.24.

8. *Settle it Ever in your S.& by E. soul as a principle which you will never depart from, that holinesse is in Christ.* South is by East, and holiness is by Christ. Christ was holy when a *child*; and holinesse is as near to him as himself is to himself; it's his *essence*; and therefore abominate all loose and lewd principles which would *set up Christ without holinesse*, and possess or perswade thee that thou mayest have Christ though thou mind not holinesse; or which would *exalt holynesse without Christ*; and perswade, that even *Nature, Reason, Education, Morality*, can make thee holy enough to enjoy God, though thou never hear of, nor know
Jesus

Jesus Christ. Let *Ranters* and *Socinians* keep those poysons to themselves. Be thou for *Christ* and *Holynesse*, for *Holynesse* and *Christ*, still together, never asunder in points or practice.

CHAP. VI.

The third quarter of the duties in the Christian Compass.

HAVING past two parts of our Compass, wee'l hasten over the other two, onely let me intreat you to mind and con these well, e're you proceed to learn the other. But when you have got *by heart*, or rather *into the heart* this half, then proceed unto the next, which is our *Southern quarter*, and here remember your eight points likewise.

1. *Set thy self alwayes as before the Lord: Imagine nay believe it, thou art alwayes as directly before the Lord, as the South is just in a strait line before, or in the fece of the North: I have set the Lord alwayes before me; he is*

at my right hand, I shall not be moved;
 'Twas the saying of David, Psal. 16.8.
 nay, of Christ, who was David's Lord
 and ours, as it's clear by *Act* 2.25. This
 is the nature and life of holiness, to eye
 God alwayes; without holiness we shall
 never see God here, nor hereafter;
 And tis holiness which fixes our sight
 upon God. *The Southern Sun* doth not
 more directly cast his beams upon the
North, then the sanctified soul doth cast his
 eyes, and every glance of his soul upon God.
 It's the height of thy soul, the *Meridi-*
an point of thy piety always to have thy
 face and thy heart toward thy God.

2. See weakness hastening
 S.& by W. thee to death, even when thou
 art at highest pitch or point.

Even the Sun at the height in the *South*,
 moves immediately to the *West*, and its
 first differenced motion from *South*, is
 by *West*. You remember in our points
 of knowledge, chap. 3. I termed *West* our
 death point, & *South* our holiness point, &c.
 Now it's in allusion to that notion that
 I make this my second practical Rule in
 this quarter of our Compass. Even ho-
 ly men at, and in the height of holiness
 are

are by death. *It's appointed for all once to dye.* As sin hath brought death upon all, so holiness doth not exempt any, I mean death natural. 'Tis true, in a *spiritual* divine sense, Saints do not, shall not, cannot dye; but in a *litteral* humane sense, even the highest Saints that have come up to highest degrees of Sanctity, have and must drink of death's cup; and it's much for the advance and strengthening of holiness in our hearts, to see our selves alwayes stepping towards the grave, going to set in the point or place of death.

3. See Sin (which is the S. S. W. sting of death) as taken out, and away by Christ, if ever you expect to dye in peace. Often mind, and think upon that Scripture, 1 Cor. 15. 55, 56. and search thy soul, to see whether upon good ground thou canst say, *Oh death, where is thy sting!* It's not sword, or plague, or devouring Monsters at Sea or Land, which can make death *stinging*, if the soul can see the blood of Jesus to have cleansed it from all its sins, *Death onely stings with poyson and pain such as live and dye in their sins.* But to souls who

are true believers, who are washed with the blood of Jesus, death is a Bee having much hony, but no sting at all.

4. *Store up Wisely Some S.W. & by S. provisions every day for your dying day.* Dying men need *cordials*, and so do dying Christians search and lay up *promises*; study and store up *experiences*; How will you be able to see sin as gone, except you be acquainted with *sin-pardoning-promises*, and except you have eyes, and taken notice of *divine experiences*? Mark how, and by what God at any time speaks peace to your soul in the blood of Jesus. Treasure up every hint and intimation of *Grace and Glory*, which at any *Sermon*, in any duty, upon, or after any *imminent danger & deliverance* (which thou shalt have) the Lord hath sweetly given in unto thy soul. Oh what *reviving comforts*, what *conscience-cordials* unto a dying soul are the *remembrances* of such & such *discoveries and tastes* of God at such and such a time! Verily the *experiences* of our life are often *choyce refreshings* in, or at our death.

5. *Set Worldly things under* S.W.
your feet before death come to loo'
you in the face; Its the world, and the
things of it, which next to sin, makes
death bitter: We therefore fear to dye,
because we are loath to leave the world:
houses, trades, lands, relations &c. make
the thoughts of death dreadful; where
as were we weaned from those; we
should with much ease & quiet of mind,
be willing to go down to the grave.

6. *Still wait and stand* S.W. & by W.
upon your watch with loynes girded, and
Lamps trimmed: Be not so mad as the
foolish Virgins, to have a Lamp without
oyle; nor so foolish as the wife were, to
slumber, and let your Lamps be untrim-
med; But see your Lamp be ready, your
oile prepared, and you yourselves as we se,
waking, watchful, ready servants, who
upon any call or knock can go out to o-
pen to your Lord, and to meet your
bridegroom: study Christs words, Luk.
12. 35. 36, 37. and practice his coun-
sel which he there gives in this parti-
cular.

7. *Weigh*

W.S.W. 7. *Weigh Soul-marks,*
and all, in the Ballance of the
Sanctuary, lest when thou
 come to be weighed at the night of
 death, thou be found to have deceived
 thy self, and be too light. Many never
 put their soul into the *Ballance*, to see
 whether or no that be not as *Belshazzar*,
 found wanting, and too light. Others ne-
 ver weigh their *works*, or *words*, &c. but
 do thou try all by weight, allowing grains
 for infirmity (which God permits.)
 Certainly it will be a dreadful word if it
 be said to thee in the night; Thou art
 to dye, (as it was said to *Belshazzar* in
 his) *Thou art weighed, and found too light:*
 Judge thy self by Gods weights; his
 weights are *internals*, *sincerities*, *Christs*
Righteousnesse; but *word* weigh nothing
 with God; *pretences*, *semblances* are too
 light with him; all mans *righteousnesse* in
 his *ballance*, weigh not as the *dust of the*
ballance; God loves truth in the inward
 parts, and they alone hold weight in his
Ballance, that are found in his Sons
Robes.

8. *Wind thy soul about*
 W & by S. *Christs neck, and so thou*
mayest

mayest dye in peace. Simeon with Christ in his arms, could sing and dye, Luk. 2. 29. Though the Papists hang about a Crucifix (as many of them have done) yet I am confident it hath been rather a hinderance than a help to them: *Superstition cannot be a solid comfort:* yet Christ embraced by faith, and hugged with delight, makes death very pleasant. The Sun never set clearer in the fairest evening when it came to it's *Western* point, then the soul can, and doth, when it lyes down with Christ in his arms, and goes with him as it were in his bosom to his burial.

CHAP. VII.

The last quarter of a Christians practice, according to his Compassse.

I Have thus run over three quarters of my Compass, I must now finish the fourth; yet I desire my Reader to stay, and to proceed no further till he hath well learnt the former. The points of our Christian Compass are not so soon

3. Weigh not what men
 W.N.W. speak or think of thee, for God
 approve thee. Not he who
 commendeth himself is approved, but
 whom the Lord commendeth, 2 Cor. 10.
 18. Neither is he a Jew which is onely
 outwardly; neither is that circumcision
 which is outward in the flesh; but he is a
 Jew which is one inwardly; and circum-
 cision is that of the heart, in the spirit, and
 not in the Letter, whose praise is not of
 men, but of God, Rom. 2. 28, 29 It's the
 madness and misery of many they mind
 man more then God; and so they may
 be well reputed of, and reported by
 men, they are not consciencious, nor
 careful of their carriage towards God.
 But be not deceived, God is not mocked;
 he knoweth what is in men, and at the
 last day we shall be judged according to
 Gods Law, and not according to mans judg-
 ment. And he that studies to approve
 himself to God, will be seen to have
 been wisest in that day.

4. Never wink at
 N.W. & by W. small sins, nor neglect
 little duties. Indeed,
 no command of the great God is little, nor
 is

is *any sin against him little*. But *comparatively* we say (and that aright) that some sins and duties are small. An *idle word* is a small sin in comparison of an *oath*, and *profession* is a little duty, if compared with *doing*, or *suffering* for the Name of Christ. Yet beware of little things in Religion. *A small leak, if neglected, may sink a ship*; And a little negligence in looking out at Sea, may in danger all unawares; walk therefore *circumspectly*, Eph 5.15. *Steer to a hairs breadth in duty*, and flye from the appearance of evil; make conscience of the smallest duty to do it, and of the least sin to avoid it.

5. *Never wish rashly for death, nor love life too indinately*. N.W. Call not for death before its time, neither hanker thou after life when thy time of death is come. *Jonah* did evil to wish to dye, *Jon.* 4.3. Men in a pet, under a pain, upon some cross or trouble, are too apt to cry out, *O that they were dead!* Poor souls! they know not what they say. Are they fit for that which they so frowardly wish for? what if death should come at i wish, would
not

not they cry out, *Lord take it away?* Beware therefore of this distemper; *Thy times are in Gods hand*: he hath numbered them; neither subtract nor add unto Gods number; if God will have them *many*, do not wish them *few*; and if God will have them *short*, do not desire them *long*. Consider, he is *wise*, and *good*, and *supreme*, and knows what is best, *neither can any resist his will*, to lengthen or diminish the dayes which he hath determined us. O learn to live and to dye in his will!

6. *Now work wisely*
 N.W. & by N. *ere Night come*; while you have the light and life, walk in it, *before the night comes when none can work*. Joh. 12. 35, 36. *Defer not, nor put off the great things of eternal life, unto the uncertain time of thy natural death*. How many are gone down to the place of the second death, by putting off repentance and faith, &c. till their death came, when they had not space nor grace to do either, and so perished for ever for the defect of that which they did defer. Remember therefore the wise counsel of Solomon,

mon: Whatsoever thy hand findeth to do, do it (defer not ; stay not, but) do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest, Eccl. 9. 10. The soul who puts off his great work till the last, may dye ere he hath begun to do that which he can never sufficiently do, should he work all his dayes. Take the present time for every work which God by his word, Spirit, Providence, or any other way doth call thee unto.

7. Name Nothing when thou
N.N.IV. pleadest with God for thy soul,
but Christ and free Grace.

Prayer is and ought to be thy standing daily work, and Christ and free Grace ought to be thy constant argument in thy prayers: whatever thou wishest or wouldst have of God, say as Daniel, Do it for the Lords sake, Dan. 9. 17. Cast thy desires, thy hopes, thy soul, and all, upon the merits of a dying Christ, and upon the tenders and promises of free Grace. In the time of thy life, at the hour of thy death, and then when thou shalt be brought to thy tryal after death, renounce all things, and plead none but

E

Christ.

(Christ. Cry pardon (Lord) justification
(Lord) peace (Lord) life, glory, all for
thy Christs sake and upon the account of
thy free grace.

8. Now wellcome Christ N. & by W:
if at death thou wilt be wel-

comed by Christ. Entertain Christ in the
world, if thou wilt be entertained by
Christ when thou goest out of the
world. Many say unto Christ, *depart
now*, as those *Job 21.13.* To whom Je-
sus Christ will say, *Depart then.* Ob-
serve Christ in every approach and pro-
vidence to thy soul, to the world, &c.
and say, *Oh welcome Jesus!* Let the Mes-
sengers in preaching of Christ, be *beau-
tiful even in their feet to thee:* Let the pro-
vidences, and occurrences of the grand
changes in the world, by which Christ
cometh to make way for, and to set up
his own kingdom, let these be dear and
welcome to thee. Fret not against, mur-
mur not under any dispensation in which
Christ comes neer to thee or others.
*Welcom Christ in a sickness though sharp;
in a sermon though plain; in providence
though terrible.* In all things, in ev'ry thing
wherein Christ is, O bid him *welcome*

now,

now, so will he bid you welcome when you come to *dye*. If you ask where hee'l bid you welcome? Take it in a word, Hee'l bid you welcom *to his fathers house* and hee'l carry you into a *Mansion* which he hath prepared for you in his fathers presence.

Thus are we come about our *compass*. We have run from *North* to *North* in a round. From *God* to *Christ*, from *Christ* to *holiness*, from *holiness* to *death*; and by *death* we are in our *Christian* circle come about to *God* again. And thus we have our principal Points in our *Sea* or *Saint-Compass*.

CHAP. VIII.

The points on which the Christian compass must turn, and the box in which it must be kept.

I Had thoughts to have passed presently to my last head of spiritual Navigation. But I must add a word or two more. The occasion is this, I perceive my *Sea-Compass* is lifted up upon

a point or pin which it turns and runs round upon ; and there is a box in which it's kept and stands. Hereupon I shall add two words answerable to these two things.

First for the point upon which our Compass must stand and turn, I cannot think of any other but **CONSCIENCE**. A tender, quick, enlightened, and invigorated conscience is the only point upon which we must erect the practical rules of our Christian Compass. Minde that therefore. Herein imitate that great Pilot Paul ; *Labour alwayes to have a conscience void of offence towards God and man.* That with him you may say, *We trust we have a good conscience,* Heb. 13. 8. Indeed without this, there is no trust to those rules. *What are the best rules, if men make no conscience of them? A painted compass upon the leaf of the book is of no use, to stee by. It must be an exacted compass set on a needle, which stirs and moves, by which our ship at Sea is to be guided and cunned.* And written rules, though never so full or few are of no profit, if they be not laid upon the conscience, and that conscience quick and

and tender. Remember therefore this as an *additional*, yet *fundamental* point, That if ever you will be the better for the former *compasse*, you must make *conscience* of the same. Eye it therefore, and out of *conscience* unto God endeavor to steer according to it. In every point of thy *compass*, eye God as the main, and out of *conscience* unto him, carry thy selfe in all things as neer as possible according to this *compasse*. Then mayest thou rejoyce, and expect that God upon thy endeavors should speak unto thee, Well done, steer away, or *steer thus*. And certainly it's no smal rejoycing in those things to have the *testimony* of our *conscience*, that in all *simplicity* and *godly sincerity*, by the grace of God we have had our conversation according to those rules and that *compasse*, That may be, and thus are agreeable to his own word.

Secondly, For the *box* in which this *compasse* must be kept. I shal onely name our MEMORY. O treasure ye these rules there; and strive to be as ready and expert in this *compasse*, as the Mariner is in his Sea-*Compass*. I have

on purpose made this *little*, that our memory might hold it. Had I been as large as I might, I should have made my compasse too large; and I fear the biggest and best memories could not have contained it. But tis *short*, that the smallest memory might retain it. Wherefore do as our Seaboies do at first, Con over this Compasse again and again. Get it into the *head*, nay into the *heart*; that when thou art any where (though in the dark, or deep) and canst not have the help of larger discourses, these things may be in thy memory to help thee *rightly and safely* to steer and carry thy selfe upon all occasions. I will not say if thou remembrest these things, thou needest no more. But this I do humbly assure thee of, *If thou remember these things and doest them, thou shalt not miscarry*, but safely arrive at the Port of eternal felicity, where thou shalt have cause to blesse God for the little help of this *short Compasse*.

CHAP. IX.

The third head of Divine Navigation opened, and spoke unto, viz. Affectionate Meditation.

I Called Divinity the Art of soul-Spiritual-Navigation, and branched it out (*Chap. 2.*) into three heads, viz. *Speculative, Practical, and Affectionate.* I have dispatched the two first, and shal now treat upon the last. *Affectionate divinity doth principally lie in the secret motions or movings of the soul towards God in the Affections.* These affections are raised and warmed, and especially appear active in meditation. As affections are the motions of the soul (therfore by some ancient Philosophers calld the *feet of the soul*) so meditation is the motion of the affections. The things therefore which I shal hint at, about the affections, I will put into some practicall rules of Meditation. *Meditation* being as it were a *Lymbeck*, or Still in which the affections heat and melt, and as it were drop sweet spiritnall waters. In this last part I shall therefore hint at some

affectionate meditations which our Spirituall Seaman is to be acquainted with. Now my meditations shall be of two sorts, *viz.* some meditations of a more single *simple nature*; and others of a *mixed*, such as wee call *miscellaneous*. Fixed and *simple meditations*, are such as may arise from some *particular special texts of Scripture* which concern Seamen; of this sort I shall onely instance in two.

First that of *Psalm. 77. 19. Thy way is in the Sea, and thy paths in the mighty waters.* This Scripture indeed is used in a *Spirituall sense*, with reference to the *secret unknown wayes of God, in his actions in the world, and in his dealings with his Saints.* But yet it relates unto, and is spoke of God in allusion to the *literall Sea and waters*, where God maketh his way; for he *walketh, and is in the deeps, as on the dry.* Hence meditate thus.

1. *Why should I fear dangers more, or sin lesse at Sea, then on the land!* The Lord is here even in these mighty waters: Amidst all those rowling waves he walks and rules. Then though I steer in the
mighty

mighty ocean, yet I'll fear no evil, for God is with me: And yet I'll fear to sin, for God is here, as well as at land. Though I am not on shore neer Magistrate, or punishing place; yet here, at Sea is the great God, who is chief Judge of all the world; therefore even here I'll stand in awe and sin not.

2. See (O my soul) is not here a place for worship as well as on land? Is not God here on the waters? and ought he not here to have his worship? This great ocean is no other then his open temple. Even here he walks; those Seas and windes do serve him at his pleasure. O my soul! worship thy God even here: Say not, shal I live on land, to go up to the Temple? Loe the Lord is nigh thee, even before thee. Worship thy God in the mighty waters; kneel before his footstool, and adore his presence even in the seas.

3. What though thou be alone on these deeps (O my soul) as to relations, society? Though wife, children, friends &c. be on shore; and thou (as to them) upon Sea alone, yet art not thou alone (altogether O my soul) for the Father is with thee.

He

He walketh in the deep, while thou walkest on thy *Deck*. His path is in the waters, and thou hast alwayes his presence. Rejoyce (O my soul) thy God is at Sea, though all thy friends be at land.

4. *Oh that mine eyes were enlightened to observe the invisible paths which God makes in these waters. God is here, and I am not aware of it! The way of a ship in the Sea is not seen; how much less are the print of his feet, who is past finding out? Come, Oh thou Spirit of Annoying! And as God moves upon the face of the mighty waters, move thou on my soul, that I may see and apprehend the Divinity which swims in the deep.*

Thus meditate on this Scripture, till thy soul melt in thoughts of God. And if at any time thy soul thinks of God, and is troubled, (as was *Asaphs*; when hee spake or penn'd the words of this Psalm, as appears in the beginning, ver. 2.) then in that very trouble remember, Gods way is in the waters: even in the midst of those waters of affliction (which came into thy very soul) the Lord is; and in them he is walking with thee. In
that

that Sea of sorrow and desertion, wherein thou art as an afflicted Soul (ship-like) tossed with tempest. (as it is *Isai. 54. 11.*) and not comforted: Munde this, that the Lords path is in the Sea, and his footsteps are not known. Therefore hee may be, and is with thee, though thou see him not; and he may be preparing choyce calm refreshings for thee though thou perceive it not. Indeed that is the scope of this Scripture.

The second is that, *Psal. 107. 23, 24, 25, to the 31.* They that go down to the Sea in ships, that do business in great waters. 24. These see the works of the Lord, and his wonders in the deep. 25. For he commandeth, and raiseth the stormy winde, which lifteth up the waves thereof. 26. They mount up to the heavens, they go down again to the depths; their soul is melted because of trouble. 27. They reel to and fro, and stagger like a drunken man, and are at their wits end. 28. Then they cry unto the Lord in their troubles, and he bringeth them out of their distress. 29. He maketh the storm a calme, so that the waves thereof are still. 30. Then are they glad because they are quiet: so he bringeth them

them to their desired Haven. 31. O that men would praise the Lord for his goodness, and for his wonderfull works to the children of men!

On this Scripture meditate much; and to help thy Meditations, note in it these particulars.

1. *Observe of whom it speaks*, viz. of Seamen; so all along the Verses, *They that go down to the Sea, &c.*

2. *To what end*, viz. That they should consider their affairs, observations and experiences, in order to the raising of their hearts to see and praise God for his goodness, see ver. 3.

But more expresse, to help exact meditation, remember that here is set forth;

1. *The man at Sea upon civill accounts*, verse 23.

2. *The spiritual work or duty of him in that his businesse*; and this is set forth in many branches.

1. *He is to eye God in his works and wonders*, v: 24.

2. *He is to eye God in every storm and tempest.*

1. *As the author of it*, v: 25:

2. *As the helper in it*, v: 29: Therefore,

3 He

3 He is to consider his danger in every storm, how neer to death, and how full of dread or fear, v.26, 27.

4 He is to know his duty in that danger, v.28.

5 He is to consider his joy at the end of danger, as ver.30.

6. He is to remember to praise the Lord. for his goodness, upon the whole, verse 31. Now upon these heads meditate thus.

1. *C my soul! the way in which thou art is safe;* for 'tis lawful to traffick by Sea as by Land. There is no wickedness in thy way, unless thou thy self do make it. The Lord as well allowes, approves, and prospers those whose business is to do in the great waters, as whose callings are on the shore.

2. *But what of God do I see and eye in my way?* I am to walk with God Enoch-like, Gen.5. 24. and as a childe of Abraham, Gen.17.1. So Noah did who was the first that ever swam in ship. Hee walked with God righteously on the dry, and God secured him in a ship of his own invention in the mighty waters. I am not to be as the ship at sea,

a senseless instrument, not knowing whether I sail, or what I carry, or where I am; Neither am I only to eye Winde and Tide, but I am to see God, to contemplate him in all. These waters are his work. He made them, and gathered them thus together, Gen. 1. 10. He holds these windes that blow in the hollow of his fist, Prov. 30. 4. he brings these windes out of his treasure, Jer. 10. 13. And he rides upon the wings thereof, Psal. 60. 4. Mount (my soul) above these windes and waters. and see thy God in them; for they are his works. And surely wonderfull is God in working! vvhat wisdom in ordering! vvhat power in bounding and ruling these unruly things, Job 38. 8, 9, 10, 11. see the place, and meditate thereon.

3. Doth a tempest arise? Sit down (O my soul) and see that it comes from God. He made the tempest to finde out a sinful Jonah. He permits this, to try my faith; to stir up my prayer; to demonstrate his own power. As afflictions arises not out of the dust; so neither do Tempests come by chance. A God is in all; he raiseth, and he can still vvhen he pleaseth

seth the boysterous *windes* and *waters*.

4. Yet *consider what is thy danger*. How neer to death? What a *step*, what an *inch* between thee and the grave? Bee not as the fool over-hardy; nor as the hardened prophane Athiest, that scoffs at *windes*, and feareth no *weathers*. Tremble (O my soul) the next *gust* may overset thee; the next wave may swallow thee up. O be not unaffected with, nor inconsiderate of thy danger!

5. *Vp then and call upon thy God*, Jon. 1.6. *That is thy duty in thy danger*: Slumber not, but poure out prayers to him that made and can still the Tempest at his pleasure; hold thy *sails* with fervent *Sighs*; hand thy *corde*s and *tackling* with a *Heart secretly praying*. Let thy best *anchor* be *within the vail*; pray in faith, cry in hope. The Almighty can with a word make a *calm*, Psa. 65.
7. Christ can say, *Be still*, and *Windes* and *Sea* must and will obey him, Mat. 8.27. Have thy *hand at the helm*, and thy *eye at heaven*; God it may be raised the storm to awake thee from thy *soul-sleep*. Rise up therefore and call upon God; hee'l bring you out of your *distresses*.
6. Re-

6. *Reflect (O man) then what was thy joy when the winde began to slack and the storm to cease. It's good to eye what comforts God gave in at such a time. Forget neither thy soul-meltings in a storm, nor thy heart-cheering upon a calm. Ohow did God as it were build up thy broken heart? was not thy soul almost shattered as thy sails? and were not all thy comforts broke as thy cords? But what reviving after death; and what a resurrection as from the grave hadst thou in such a place at such a time? &c. was not thy soul refreshed as with wine? and thy spirit recovered as with a cordial, when after that, or the other Tempest, God gave a calm?*

7. *Then praise thy Lord [O my soule] and forget not ALL, nay not ANY of his benefits. Record & recal to mind the great goodness of thy God, and praise thou his miraculous mercy. Set forth to others thy experiences, and let the children of men know by thee, what are the wonderful works of Jehovah. Tremble at the thought of being (as too many are) altogether forgetful of deliverances. Be not as those whose sinning*

at Land, evidences they forget every storm and danger, every mercy and deliverance at Sea. But, Oh do thou (my soul) praise the Lord for his wonderfull works to thee (the poorest of the children of men.)

Inlarge these and the like Meditations upon this Scripture; and by them try the like way of meditating upon other Scriptures.

CHAP. X.

Mixed maritime, or Sea-meditations to stir up spiritual affections.

I Have hinted an example of meditation upon Scripture, I will now offer some *mixed* Meditations relating to Sea-affairs, such as may serve to excite and direct in this third and last part of Divinity, viz. affectionate.

1. *What a little thing is between me and death.* It's but this board of which the ship is made, if that break I am gone; my burial place is alwayes by me; I shal need no Sexton to dig my grave; my dead body will make its way

to the bottom of the waters, and there shall be my grave till the great day.

2. *With what care doth the Pilot eye the Compass to direct? How exactly doth he observe and consider all his land marks? And how careful is the steersman at the helm, to hearken to, and to follow his direction! O what negligent creatures are we in our spiritual Navigation! How short do we come of this care and circumspection? As if the shipwrack of our souls were a lesser matter then the shipwrack of this vessel.*

3. *How sharp do all the ships crew look out to espy land, to discover sh'ar and harbour whereto they sail? And what welcome newes is it to hear that he at the topmast head hath descryed or discovered Land, though it be afar off! Ah (my soul!) why art thou so lazie to look out? So backward to cast thine eyes, to use thy Prospective to discover Emmanuels Land, which is afar off? What! is not the Haven of Heaven worthy thy observation? Is it not joy to hear (by thy watchman) that thou art neer the fair haven of the holy Land? Look out, look up (O soul) and rejoyce to see how*

how neer thou art to thy blessed port?

4. *What care is there of this cable to preserve and strengthen it, both that it may hold fast to the Anchor, and that it may not break any where, but hold fast the ship to it?* Surely I have in my vessell both my Cables and Anchor too, (*The great promises of grace, and the good hope which is through that grace, as it is 2 Thess. 2. 16*) and this Anchor is cast within the vail, Heb. 6. 19: where it hath sure ground, from whence it will not slip. Why do I not carefully and diligently attend it? Why do I not study to secure these Cables and this Anchor, that in every storm and tempest they may secure me?

5. *With what desires do all the Seamen tarry and pray for a good winde? How troubled are they at a cross winde? and how much perplexed at a calme? What means all this, but a desire to speed the voyage, and to arrive the intended and desired Port, which a calme and no winde doth as well hinder as a storm and cross winde.* Call thou (*O my soule*) upon the Spirit (*who is the breath of God, and the winde of the soul-ship*) call upon him to arise & blow.

Be grieved when thou art *becalmed*, so as that thou must float and fluctuate upon the waters of this world for want of the winde and gales of the Spirit. Mourn likewise when thou art hindered so as that thou canst not speed, and haste in thy Heavenly Voyage, by reason of cross breathings and opposite windes of thy corruptions. Be sure diligently to observe everie gale; spread all thy *sailes*; neglect no opportunity; *take the winde of the Spirit when it blows*, and rejoyce, that in the help of it thou hastest to thy desired port.

6. *What labour and paines doe all take in a storme?* How do these tend the sails, and those the pump? How do these stand by this, and the others by the other rope? And how do all secretly [at least] cry out and say, *Lord save us, that we perish not!* Why then doest thou (O my soule) *Jehonah-like* lye and sleep securely in many a tempest which doth befall thee? Is the sinking of thy soul less then the perishing of a ship? or art resolved desperately to go *a-drift*, to see if God will

will save thee at a *venture*? O take heed of this, *Awake and call upon thy God; up and take hold of the means.* Set every faculty a work: *This is the hour and power of darkness*, as Christ said, [truly we may speak it of our present times.] If ever there were a tempestuous time now it is. Soull art insensible? Dost not thou see before thee many an *Alexandrian*, and *Hymean* shipwrack, as it is, *1 Tim. 1.19.* Hark! The windes blow, the floods arise, thy sails and rigging are rent and torn; many a stately ship is sunk by thee; and thy leaks are more then the *pump* of thy *repentance* can clear; yet hope in God, and be laborious; though salvation be of grace, yet good security is not without works and diligence.

7. How doth each *Mariner* and *Seaman* eye, and care for the whole crew as well as himself? How doth he mainly intend the safety of the whole vessell, while yet he singly cares for his own *Cabbin*? What a safe and sweet harmony is there between the care of the whole and each particular part? And how well doth *selfe* and the pub-

Like consist together? Fool that I am, why do I not thus in the ship of the Church, seek as well the good of others as of my selfe? Minde so my owne, as not to neglect others; and minde so others, as yet particularly to minde my selfe. How many (like him in the Gospel) ask concerning the number or multitude of such as shall be saved; and yet in the interim, neglect to stir themselves to secure their own salvation, by striving to enter in at the strait gate? And how many so singly eye themselves, and enquire what they shall do to be saved; that they seem altogether to neglect, and not to care for others? Steer (Oh my soull) a strait course between these rocks; regard thy self, and yet minde thy fellow-passengers. Let not self-privacy wrong the publike, nor a Pragmatick publickness cheat self.

8. How oft hath a calm evening deceived the Seaman, who when he thought he might go to his cabbin and sleep securely, hath bin raised up in half a watch by some unexpected and boysterous storm? And on the other hand, How hath some stormy day
(which

(which made the Seamen fear a tempest on
 our and sad night) how oft hath such a
 day ended in a calm at night? So that
 when he thought to watch with fear,
 he could go and lie down to sleep in
 peace. Surely thus it hath bin more then
 once with thee [O my soul] in the voy-
 age over the Sea of this world. Many a
 storm hast thou unexpectedly met with-
 all, when visible appearances promised
 nothing but peace & joy, so that when-
 as thou hast said, *I wil lie me down in peace*
&c. and my mountain is so sure I shal not be
moved; how upon a sudden hath God hid
 his face, and the tempter arose in a tempest
 and thou wert suddenly troubled? so that
 where thou wert ready to say, I am in
 peace, & may rest sweetly, Trouble came
 and thou wert afflicted, and tossed as with
 a tempest, and not comforted. But canst not
 thou call to minde on the contrary to
 thy Redeemers praise, that sometime thou
 hast expected trouble, and yet hast met with
 peace? And when thou hast said [Hezeki-
 ah-like] *I shal go in bitterness softly all my*
dayes; then hath not the Lord ere thou
 didst expect it, speak peace in the blood of
 the Cross, & by the word of the Promise?

So that about the evening time [when thou didst fear a night of darkness and tempest] *it was light*, and thou couldst rest and lie down with joy in the bed of grace, in the bosome of Jesus. Recall (O soul) thy spiritual experiences to remembrance by these sea-observations.

9. *How beautiful is the ship, when under sail, going before a fair winde, and making fine weather?* With what ease and cheerfulness do all the sailors tend their business? And how sweet and pleasant is such a passage, when neither windes nor waves do in the least interrupt or in danger the ship in its course? Hath it not been thus sometimes with thee (O my soul) *hast not thou sometimes sailed with a full and fair gale?* Have not the winds above thee, and the waters under thee, sweetly served thee in thy voyage? Hast not speeded well, and sailed farr upon some *Watches*? Verily it becomes thee to call to minde such former dayes, and to render praise *even for what is past*: And by or from the thought of some former Soul-calm, and sweet experiences (which then thou hast enjoyed) to learne

to live, and hope in any tempest and storm that hereafter thou mayest meet withall.

10. *How useful and serviceable is every Rope, yea the least (about the ship) in its proper place? And how well skilled are the Sea-men in them? How do they know them all by name? and with what dexterity and strength do they hand, and hale, and hold any of them as occasion is? Surely (O my soul!) all thy spiritual tackling is useful and necessary. Every word of God is good. Every precept, promise, threatening, experience, &c. all, and each of these are occasionally to be remembred & improved: yea every work and providence, every mercy and affliction should be known (as it were) by Name: And wert thou but divinely dextrous, and spiritually skillful, thou mightest make special use of all in thy spiritual Navigation.*

11. *The ship hath not onely Merchandize and treasure in its hold, but it carryes force and strength upon its Decks. Here are instruments of war; guns, &c. to secure from enemies and pyrates, as well as Commodities to traffick withall.*

all. And surely (O my soul) it becomes thee to minde the weapons of thy warfare, that whole Armor of God, which out of the Magazine of the Scriptures thou art to be furnished withall. Go into, and take a sight of the Armory as 'tis opened Eph. 6. 14, 15, 16, 17. There are *Enemyes and Pyrates upon the soul-Sea*: Men (yea and devils) of wrath and war, that way-lay thee. Expect an onset, and provide. None ever did passe over the Sea of the world, but met with Pyrates. Thou must resist and fight (yea, and that unto blood) to secure thy self from being taken or sunk. And remember this, and look about thee (O my soul) thou carryest petty Pyrates within thee, that will never fight for thee, (flesh will not fight against the world and Satan) nay, which war against thy soul. Look to it therefore to watch against those within, that thou mayest the better maintain thy fight without.

12. Still by our Helm stands the compassse, that the steersman may alwayes eye it. As soon as his hand is on the Helm, his eye is on the Compassse; and with what

what exactness & strength doth he hold
the Helm, to steer to a point by that!

Thus it *becomes thee* (O my poor soul)
to eye thy Compasse in all thy stirring and
steering up and down the world. It's not
enough to hand and hold the *Helm*,
to put forth strength to *stir and do*, (in-
deed this is very good against idleness)
but thou must *eye the rule*, that while
thou stirrest it may be *within* (as we say)
are according to *Compasse*. *Many who*
are not idle, are yet evil employed; who
though they *stir*, yet it's not according
to *compasse*; and it is a thousand to one
if they run not aground upon some
Rock or Sand. But *let the word* be in thy
hand, in thy heart; *keep it, that it may*
guide thee. Remember & retain it (O my
soul) as a certain truth, That they make
shipwrack of their soul who *ey not*, and
steer not according to *Compass*, how
active and zealous soever they be o-
therwise. Actions that are irregular
and without *Compass*, are as bad as di-
rect idleness, if not often worse.

CHAP. XI.

Here are some occasional Meditations to stir up, and to direct in this work.

I Have now almost done, only to these *Maritime Meditations*, which I call *mixed*, as being of sundry sorts; I shall add twelve more *occasional ones* drawn from some particular occasions; and then I'll conclude.

On the Boatswains Whistle.

What a *shrill sound* doth this *whistle* make? How is it heard both *fore and aught*, above and beneath Deck? And how ready is every one at the sound thereof? Surely there *is no vertue in this Whistle*, onely the *Sea-men know the sound*, and use thereof, and 'tis therefore that they are so ready at its call to come. Both *John and Jesus piped* (O my soul) *but the refractory Jews stirred not*; surely they knew not what that sound meant. But *shew thy life and skill*, (O my soul) *and upon any sound of the*
words

words whistle, stir: Upon every blast
of sacred breath which sounds that sa-
cred silver pipe, up, and see what it
means O let the sound thereof be
shrill and powerful on thy heart!

*On a piece of Plank floating on the
Sea.*

Yonder swims the sad *signe* of the
wracke of some : I conclude the
sinking of the passenger, from the
swimming of the Plank. Blessed Lord,
Why, (suffer me to ask it) *why didst not*
save some one upon that piece of Timber ?
might not that board, or *broken piece*
have been (*as in Pauls case*) a little Ark
to save some from drowning by carry-
ing them to shore ? But pardon my pre-
sumption in this question. Yet it may be
there wanted a *Paul* in the vessel, to
whom thou mightest have given all that
did sail therein. But why should I so i-
magine, and uncharitably sink them
lower who are gone down into the bot-
tom of the great deep. Turn in (O my
soul) upon thy self, reflect and see what
might have befallen thee : That Plank
might

might have been thy *floating Tomb*; or *Monument*, that some other passenger might have read on it thy departure by drowning. *Be not high-minded then, but fear.* Admire mercy in preserving thee. The same hand that broke that Vessel in pieces, (whereof that Plank or piece of Timber was) can split thee at his pleasure. And the next passengers may see the broken pieces of the ship in which thou wert, and read a better Lecture on them then thou dost on this; making better use both of instruction and improvement by example.

On a Sea-man which fell asleep in the shrouds, and fell down in the Sea while the Sermon was preaching, &c.

What another *Eutychus* is here! yet there's a difference. *Eutychus* in the *Acts* (chap. 20.) was asleep in the window, and he sunk down from the third loft, saith the holy Historian: but this yong man was asleep in the shrouds of a ship, and sunk down into the Sea. *Eutychus* was dead with the fall, this young man
 but

but almost drowned. *Eutychus* had a fairer excuse for his drowiness (*for it was in the night*) then this young man, who fell asleep at the *noon* of the day: Yet [*O my soul*] canst not say this, to excuse this young man, He *had not so holy, so rowzing a Preacher as Eutychus had*. Alas ! how far art thou (*O my soul*) beneath *Paul* ! Well, let the yong man learn to be less drowzy ; and be thou more awaking & stirring in preaching. Yet tell others (*O my soul*) 'tis dangerous sleeping in Sermon-time. Bid them to look *about them*, to attend to the word of life, *lest they sleep the sleep of death*, and sink down from a corporal to a spiritual sleep, never to awake till they are rowzed up to give an account for that Sermon, at which they they slept and dyed.

On a great distraction in the Navy, suddenly and safely ended on a Sabbath day.

'Twas but this morning we received orders to prepare and be in readiness to fight. *It was indeed in an evil time, because it was upon a good day. A fight is*

as well a misery on the Sabbath day, as a fight, and both are equally to be prayed against. Yet necessity hath a no Law. *And Joshua's seven dayes compassing about Jericho*, will be a president for us to lye about those Ships in a war-like posture, seeing we are put upon it. But O my soul) what cannot God do? He that made Jericho fall at the sound of Rams horns, hath made ships give up and yeeld at the sound of fellow-Sea-men, exhorting to yeeld to subjection. We shall not need I see sometimes to use our guns; words can conquer when God will. Now I know indeed that the Lord can make wars to cease; or as the word is, Psal. 46 9. *Turns war into a Sabbath*, when a Sabbath might have turned into a War. Verily I'll praise the Lord, and sing; it's the Lord that stilleth the noyse of the Seas, the voice of their waves, and the tumult of the people; Psal. 65. 7 He disappoints the devises of crafty Captains, and makes the common Mariners to yeeld up them, that blood may not be shed, nor peace broken. God makes even men at Sea, as well as waves, to be calm and still.

On a man that standing to sound with the line, fell over-board, and was lost.

This man sounded to *secure the ship*, yet he *lost himself*. He stood with the line and lead to sound *what depth of water* the Vessel had, and he falls into the waters, and so himself sunk to the *bottom to feel the depth*. Ah, O my soul! Is not this man an *Embleme of thee*, who soundest the *depths of Satan* to secure others? Art not thou in danger to loose thy self? *Preachers look about you*, fear, lest while you sound and discourse of *Satans deeps* to warn others, fear (I say) lest you lose your selves. *Mariners look to it*, while you stand by the line and lead sounding. Consider, that you may be *neerer the bottom* then you are aware; 'twill be sad if you fall and sink even while you sound: but sadder, if as your *body*, like the *lead*, goes down the *bottom of the deep*, your soul sink as a *stone* into the *depth of hell*. You had need be well skilled in the *art and mystery of spiritual swimming*, that so your souls may be *secure and safe by swim-*

G ming

ming to the banks of heavens shore,
when your bodies sink to the bottom
of the Seas.

*On the sight of many great shot made
from a Fort to some Vessels, and none
taking place.*

Surely the gunner intended to hit and
hurt, however he still missed the mark:
he traversed and levelled to mischief
vessel and men, but yet still his bullet
flew over & besides both. *Seest thou not*
(O my soul) *how it's God who guides the*
Bullet, while man fires the Gun? Divine
providence can at pleasure disappoint
the gunners intents. *Bullets obey God,*
not men: and he that is under the prote-
ction of the Almighty is (*ἐξω βελών*) i.e.
Shot-free. Why then should they who
are on the service of God, and a good
cause, fear men or guns? both whose
breath is in their Nostrils, and at Gods
dispose; and who may shoot often, but
hit or hurt never without divine per-
mission. Sail by, go on *securely* (ye
men of war, who are upon divine
designs) pass by forts, by the sides of
ships.

ships. A thousand shot shall flye a-head,
and as many more a-stern; many fall o-
ver and beyond you, and none shall fa-
sten to do you the least hurt, while God
is with you. All Bullets flye at Gods
command, and not according to the
gunners intent.

*On the sight of one corrected at the cap-
stock for an offence.*

How do men observe and punish of-
fences in all places ! This Vessel is the
Sea-mans habitation, and house of corre-
ction; and the same instrument which
holds the anchor of hope, sometimes
holds the offender to be chastised. In-
deed [O my soul] chastisement is at the
capstock of the anchor of hope. It's a hope
we are children and not bastards, if we are
chastised. Who then would presume to
sin, when in all places there are punish-
ments? and yet who would faint under
any affliction, when as he is so near the
bold of the anchor of hope? I'll fear
thee my God (and Lord put thy fear in-
to my heart, that I may say and hold)
never presuming to offend at Land or Sea;

for thou canst punish me in all places
at thy pleasure; yet *Still I'll hope* under
every punishment. For verily, 'tis good
that a man accept of the punishment of his
iniquity with patience and with hope. Next
to be free from offending; the next mer-
cy to that, is to be chastised near and
by hope.

*On the fall of a bed (that was lashed to
the ship side) in a blowing night.*

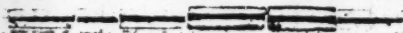
I did lye down in peace, and thought
to have slept so; but how is my bed fallen
under me? and how am I awakened
with a fall, when I expected to lye soft
and secure? But see (O my soul) what
poor things beds are to rest in. Surely no
Bed in this world is fastned sure enough
to secure sleep and safety. Though the
feathers are soft, the fastening is not sure.
How can that Bed stand, that alway
tumbles upon, on the waves of a tempestuous
world? The next blast (O secure slee-
py man) may shake thy bed, and un-
loose or break thy cords, and then
where is all thy security and expectati-
on of rest? *Make sure (O my soul) of a*
bet-

better bed, and in a better cabine then any in this world. Cast thy self into thy Saviours bosome: That bed is soft and sure; let the windes blow, and the floods arise, let the ship rowle, and thy cords shake; yet still that bed shall abide and not be shaken. When thou goest to bed in thy Cabbin (O Seaman) thou art not sure of rest; but thou who rearest in Christ, thy rest is sure; and in him thou must lye thee down in peace and sleep, for he onely can make thee to dwell and rest in safety.

On a boy at the topmast head looking out to descry land.

How nimblely did that boy run up the shrowds, and clime that Topmast? and how sharply doth he looke out for land? yea, how doth the Master attend his report? I see now that hee who desires to see the land afar off, must clime high. A lowe station cannot dis-

cover the remote banks of *Emmannels* land. He that will spye the *white cliftes* of *heavens fair shoare*, must mount the *Topmast*, and *Habbakkuk*-like set him upon his tower. And hearken (O soule) to the report of him on the *Topmast*. *What chman what of the night*, what of the day, what of land, *what of the shore*? Surely me-thinks I hear the report, the land is yet afar off; wee shall see it: but it may be ere we come to an anchor, our heart may meditate terror. Yet rejoyce in this, that we are within ken of the good land, A few *Watches more we must run* (and indeed we must *watch as we sail*) and then we shall see *eye to eye*, and discern the fair haven, fairly open for us to enter, and land where we long to be.



*On an Anchor that lost its hold, and
came home and left the ship adrift.*

This *Anchor* sure had not good
ground; For if it had, it would have
kept its hold, and not have left the
ship thus to drive. I see the anchor of
hope will not serve the turne, to hold the
soul in a tempest, except the ground of
that hope be good. There is a hope which
hath but an evill ground, and in the
day of distress it will fail, and force the
soul to drive. O my soule, look to
thy Hope; see where thou castest it.
Be sure thy *Anchor* be within the vaile,
Hope is not good, nor grounded,
except on Christ and free-grace. Now
the Lord Jesus Christ himselfe, and God
even the Father, who hath loved mee,
and hath given me everlasting consolation,
and good hope through grace; even that
same God comfort my heart, and esta-
blisheth me in every good word and work;
that though my hope be singly grounded
on grace, yet it may bee accompanied

with good words and works; that I deceive not my self, lest my anchor come home, and I run afloat full of fear, without hopes, or hold, in the day of Tempest and tryals.

On a ship that was left by the Mariners upon the Goodwin-sands in a storm, and fetcht off by some Seamen sent to relieve it by my Lord of VVarwick.

What fearful and unfaithful Mariners werethese, that left the Vessel to sink, and shifted for themselves, while their stay and pains might have secured themselves and it well enough! Ah Lord, may the ship of the state never meet with such Mariners. But if that doth, stir up some noble Warwicks to send relief, to secure the ship which the perfidious Seamen cowardly and unconscionably desert. Trust not in men (Oh my soul) who are unstable as the

wa-

waters. Rely only upon the living God, who never forsakes his in a storm or tempest. If they prove fearfull and false that ought to tend thy security, God can raise up others, if he pleases, to fetch thee off at any time from any rocks or sands. Yea, if men fail, *Sands* shall be so good, as to keep thee from *wracking*, till Jehovah send help from above to save thee from the waters on which thou sailest, that thou sink not and perish.

On the parting of a ships company at the end of a voyage.

With what joy do these all part? and how glad are these men to leave each other, and yet without any malice or ill will? They love each other as companions, and yet are glad to part company; this is indeed a friendly farewell of friends. Why should it not be thus between thy soul and body (O my heart) at the end of thy voyage, when

when death comes and calls upon thee to strike sail and part: Why art so loath to leave the carkase [thy companion] when thou art to go ashore, in thy spirit upon *Emmanuel's* land? Come, leap and skip O soul, part with the carkase with joy. Thy voyage is ended, thy months are out: Go take thy pay, receive thy wages; which yet is of grace, and not of works. Be as glad to go out of the body, and to leave it, as the Seaman is to leave his ship. Yet remember you shall return to your ship again: when *Mortality* shall have put on *Immortality*, your body shall be new rigged and trimmed up. And though at the end of time in the World to come, *John* tells us there shall be no Sea, yet the Psalmist tells us there shall be a *River of Pleasures*, on which thy soul and body shall sail and swim in an eternall calm of unexpressable bliss in the presence of God, in the company of Christ, Angels and Saints, for evermore. Strike sail here, O my soul, and turmoyle thy self on the Sea of this World no longer.

These

THese were some occasional
Meditations of my own in the
yeer, 1642. when I was at sea.
And I make them thus publike as
a pattern, that all spiritual Saylors
(if they have no better) may by
this imitate themselves (upon the
like occasions) to raise up such
Meditations as these are.

Reader

Readers, I have now ended my Voyage: I'll conclude my Navigation. If thou by the help of this Compass arrive the Port, [I mean Heaven] I have my ayme and end; therefore I'll add no more but this: This is my desired Haven which I sail unto. And while I sail, I'll sing, Oh that men would praise the Lord for his goodnesse, and for his wonderfull works to the children of men! So it is in the Psalm which I commend to every Saylor to studie and to sing, *Pf. 107.30,31.*

FINIS.

